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ABSTRACT

This publication is the product of several workshops and is aimed at multi-ethnic integration of teacher attitudes, curriculum content, and teaching techniques. The 7 articles and 3 bibliographies, contributed by Native American consultants, emphasize recognition and alteration of bias in teacher attitudes, curriculum content, and teaching techniques. Articles are titled "Navajo Culture Today--Alteration of Tradition" (a brief history of Navajo cultural eras, the final era postulated as that of late 20th Century tribal or individual business enterprise); "Cultural Aspects That Affect the Indian Student in Public Schools" (time, competition, future orientation, and talk are cited as philosophical differences); "Contemporary and Traditional Clothing of the Pueblos" (a fashion show commentary designed to differentiate between the 19 pueblos in New Mexico); "The Varied and Changing Nature of the Indian Community" (a plea for educating teachers in terms of Indian identity and the negative aspects of paternalism); "Self Actualization Through the Creative Process" (creativity seen as a means of liberation); "Self-Image of the American Indian--A Preliminary Study" (drugs and Indian psychology, the Indian Gestalt view, and self-image and Indian psychology). (JC)

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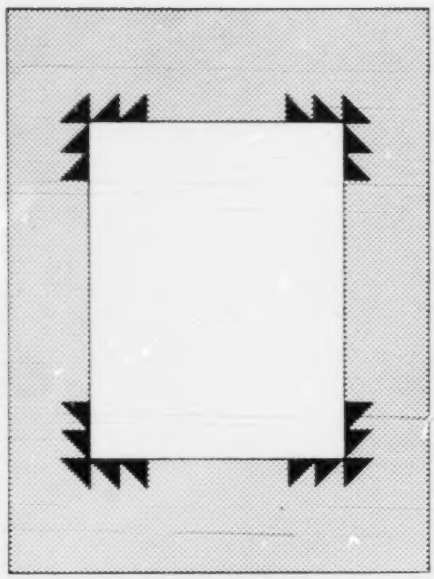

INTRODUCTION

This publication is the first of its kind ever published by the New Mexico State Department of Education. The project which makes this publication possible, *Title IV, Civil Rights – Technical Assistance Unit*, is the first of its kind in the New Mexico State Department of Education. Because the inadequacies and irrelevancies of education for New Mexico's Native American and Mexican-American students permeate the total educational process, Mr. Henry W. Pascual, Coordinator of the Communicative Arts Unit of the New Mexico State Department of Education, originated and acquired federal funds for this Title IV project. Instead of being concerned with physical integration of schools, this project aims toward a multi-ethnic integration of teacher attitudes, curriculum content and teaching techniques.

Although the Technical Assistance Unit has two teacher-training specialists – One to work with teachers of Native American students and the other With teachers of Spanish-speaking students. Since this publication contains only articles written by and about Native Americans, we will discuss the educational process only as it concerns the Native American student.

Teacher Attitudes

We are convinced that we can begin to affect positive change in teachers' attitudes.

Today's teachers, plus those presently in university and college teacher-training programs, receive little preparation and assistance concerning the day-to-day resources and problems relating to the Indian student. The American educational system from kindergarten through advanced higher educational programs is *"Anglo-oriented."* In fact, teachers begin to be indoctrinated before they even begin school , from the first *"Indian-cowboy"* television show and/or movie they see, from the first *"Indian-cowboy"* story read to them and from the first disparaging remark about Indians which they hear adults (who themselves have been similarly indoctrinated) make.

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Teachers must be educated to the fact that Native Americans are peoples with histories, cultures, religions, languages, and social customs. There is more to their Native American students than their prejudicial opinions about them. We believe that by educating the non-Indians about Indians, non-Indians can start to form intelligent bases upon which to begin attitudinal changes.

For example:

Many people believe that Indians are freeloading off the federal government what with free boarding schools, free health services, etc. These people do not know that these are part of *historical* and *treaty* obligations by the federal government with Indian *nations*. If a teacher believes the former about Indians, it will have a negative bearing on his opinion of Indians in general and his Indian students in particular. However, if he knows and understands the actual historical relationships of Indian nations with the United States government, this can bring about positive changes in his attitude toward his Indian students.

Another example:

Many times we have heard teachers lamenting over the fact that they cannot get "through" to their Indian students. Their comments are varied: "I can't get him to read!, He just doesn't catch on!, She just doesn't catch on!, She just doesn't seem to be able to learn English!, She's a slow learner! and He's a remedial case!" Several times we have even heard: "You know, I'm beginning to conclude that he might be ... you know ... mentally retarded."

Although comments vary, the implications are the same. It is the student's fault (not the teacher's) that he "can't learn." Teachers do not seem to realize the situation the child is in since they have never had to learn any language except English. Consider a classroom of five-year-old Navajo children who know little or no English. The teacher will have a tenminute oral English drill: "My name is ... Your name is ... My name is ... Your name is ..." The teacher will then shepherd the children to the science center where she will talk about how a tree grows – in English. She will then move the children to the math center where she will discuss larger than and smaller than – in English. And during the "fun and games" period, she will give directions to a new game – in English. During this whole time, the poor children will still be struggling with "My name is ... Your name is ..." And the teacher wonders why the children "don't seem to be able to catch on!"

However, if the teacher can study and understand the basic linguistic principles of languages in general, English in particular, and where available, a beginning conversation course in the Indian language spoken in his school district, he will have a better understanding of and appreciation for the difficulties of a non-English-speaking child in an English-speaking environment.

Curriculum Content

Curriculum content is another component of the educational process with which this project is concerned. By now, there should be a growing awareness on the part of teachers that the content of most textbooks, story books, filmstrips, films, picture story charts, etc., is degrading, condescending, irrelevant, and/or incorrect in so far as the American Indian is concerned. The negative bias in these curriculum materials is sometimes subtle and sometimes very obvious.

Consider for example this excerpt from a textbook on New Mexico history:

> **The early settlers in northwestern New Mexico thought that the big rock looked from a distance like a ship under full sail. So they called it Shiprock. The Navajos who live near Shiprock have a different name for it. They call it *Sa-bi-ta-e*, which means the Rock with Wings. They have a legend or story they tell their children that a great bird brought their forefathers to this new land from far away. After the people were brought here, the bird settled down on the desert and turned to rock.**
>
> **This is a very interesting story, but it is only a fable – like the story of the fairy godmother or Cinderella ....**

With no understanding of the Navajo religion, much less the opportunity to participate in it the authors have had the audacity to pass judgment on the religion of the Navajo as nothing more than "fairy tales!"

Such outrageous negative bias against the American Indian in educational materials has got to go! Surely teachers can spot such blatantly-expressed prejudices and write to the respective publishing companies and the state textbook adopting committees regarding the elimination of such materials.

Teaching Techniques

We are convinced that the educational process will change from the present system of the teacher "teaching" according to a teacher's manual to the teacher being a facilitator for students educating themselves. Students and teacher can employ every possible resource in the learning process. This type of an educational process would be suited to Indian Studies programs since such programs require much research and there are no commercially packaged Indian Studies teaching kits presently available.

In this publication are included seven articles plus three bibliographies which were presented by various Native American consultants at several workshops sponsored by this Title IV office. We hope that these articles will inspire teachers to begin their own self-education about the Native American so that in the final analysis they can become more open, stimulating and multi-faceted teachers to Native American students, and that these students will ultimately acquire an effective and relevant education.

Regina Holyan
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July 1972

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NAVAJO CULTURE TODAY - ALTERATION OF TRADITION

by Howard Gorman

In the beginning, according to the Navajo people, they came up through four worlds. The dark, the blue, the yellow, the white and finally emerged into the present world – the glittering or the sparkling world. They say this is the last world in which all will live.

The beautiful story of the Navajo beginning has no dates. It, no doubt, took several million years to come from the dark world to the present world.

The Place of Emergence is located high up in the La Plata Mountains to the north in Colorado at a beautiful place called Front Lake and Silver Lake. It is surrounded by high mountains.

As yet, there is very little to be said definitely about the origin of the Navajo people. Everything that is written about the Navajo people is very scanty. The stories about *the Earth People* have been handed down from one generation to another, since in earlier times, Navajos did not have a written language. Very little has become lost through the years; some of the very important events are expressed in chants and ceremonies.

Because the Navajo have a tradition, a religion, a language and a way of life, they were able to overcome obstacles in all their wars. They migrated into different areas: to Mexico, Canada, the Plains area and along the west coast from Mexico to Alaska. While in Canada, the Navajo again broke off over disagreements and went north.

Many years after their *Emergence*, they visited their *God Mother, Changing Woman*, the benevolent and eternally young goddess of the Navajo. She taught the people how to live and made clans from her own body. These clans became the nucleus of Navajo social life.

Most likely, the culture of the Navajo changed from time to time through contacts with other tribes. Originally, according to the Navajo, the White Mountain Apache, the Paiute, the Chiricahua, Mescalero and Jicarilla tribes were Navajos. They broke away from the main Navajo group because of disagreement over the *Beauty Way Ceremony*. The languages spoken by these groups are of *Athapascan* nature.

It would take many days and nights to tell the adventures of the Earth People. There is the story of the Twin Boys, *Monster Slayer* and *Born of Water*. They visited their Father, the Sun, and conquered and slayed all the monsters which inhabited Navajo Land. All of these ancient and prehistoric stories are being reduced to writing.

I have attended many conferences and have found out that Navajo boys and girls do not know their own history. The Navajo Nation today numbers about 120,000 and is the single largest tribe in the United States. The Navajo Reservation consists of some 16,000,000 acres.

No archaeological proof has been discovered to date to show that the Navajos came down by the Bering Strait. When the Navajos finally settled, they made their first homes in what is called *Dinetah* or Old Navajo Country which centers in northwestern New Mexico. From archaeological evidence and tree-ring dates of old hogans, we know the Navajos were living there about 1350 A.D.

Upon arrival at *Dinetah*, the Navajos and other Apache groups, who at that time constituted one people, practiced a simple economy of hunting and gathering. The earliest-known dwelling of the Navajos – the earth-covered *forked-pole hogan* – was similar to many in use throughout the reservation today. Though the Navajo is notoriously receptive and adaptive to new ideas and innovations, the hogan which is built with ceremony and blessings, has changed but little through the centuries. The Navajo hogan is like religion, and things of a religious nature are less susceptible to change than things of a non-religious character. They soon learned to grow corn and other crops, and by the 1620's, they were noted among other peoples as good farmers. The Navajos recognized the *four Sacred Mountains* as the boundaries of Navajo Country.

The Pueblo Revolt against the Spaniards in 1680 brought about many changes in Navajo culture and economy. From a hunting and gathering people, the Navajos adapted themselves to a pastoral and agricultural economy. From the Pueblo refugees, who fled the Spaniards and went to live among the Navajos in *Dinetah*, the Navajos learned to weave the wool obtained from sheep. By this time, the Navajos had already acquired houses. The Navajos also learned to build masonry structures and to make painted pottery. As a result of the Pueblo Revolt, the Navajos absorbed into their tribe members of the Puebloan groups, and it is believed that some of the

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Following the acquisition of New Mexico Territory by the United States, there was constant friction between the Navajos and the new government. One of the major causes of this friction was raids by members of both sides for the purpose of obtaining slaves and livestock. Prices of Navajo slaves ranged up to $300, and in 1865, it was stated that between 5,000 and 6,000 Navajos were held as slaves by New Mexican families. This friction culminated in a full-scale war being declared against the Navajos in 1863. Under orders from General Carleton, Kit Carson led his troops into Navajo Country, carrying out a *"scorched-earth"* policy in which he destroyed Navajo hogans, crops and herds. By destroying the Navajos' homes and means of subsistence, the troops forced many of the people to surrender. Under military supervision, a large portion of the tribe was forced to march some 300 miles from Fort Defiance and Fort Wingate to Fort Sumner on the Pecos River where the tribe was held in captivity until 1868.

Conditions at Fort Sumner were so crowded and alien to the Navajos' way of life, and the hardships and poverty so great that many Navajos died from malnutrition and disease. So oppressed were the Navajos that abortion was commonly practiced to avoid bringing babies into competition for sustenance. The Navajos, heretofore so adaptable to new ideas and conditions, were for once unable to adapt to these circumstances. Seeing that its experiment had been a complete failure, the government signed a treaty with the Navajos on June 1, 1868. The surviving Navajos were allowed to return to a portion of their old country.

Once back in their own country, the impoverished Navajos again proved their ability to sustain themselves. Their herds increased from a nucleus supplied by the government to the point that in 1880, with a population of approximately 18,000, the people had 1,809,500 sheep units. In 1883, the first recommendation for a reduction of Navajo livestock was made by the Navajo agent.

With the arrival of the railroad in the early 1880's, they were quick to adapt themselves to expanded economic opportunities. Rug weaving, silversmithing, sale of livestock, wool and agricultural products became important to their economy. The acquisition of wagons led to improved roads which facilitated transportation and trade, and increased Navajo contact with the whites.

Navajo economy continued to flourish until the Depression and livestock reduction of the early 1930's. The Navajo population of 18,000 in 1880 increased to 43,000 in 1930. The number of sheep units remained almost constant during this period. The sheep reduction was so drastic that in 1957 or twenty years after the reduction program began, the entire tribe had only 677,888 sheep units. Had livestock control been basic elements of Navajo religion as well as the clan system stem from this period.

After the Navajos adapted themselves to a pastoral economy following the Pueblo Revolt, they spread south and westward. The need for additional grazing range and agricultural lands for their expanding population and economy, and the hostility of the neighboring Utes were probably major factors leading to this expansion.

By the late 1700's, the Navajos ranged from the Jemez Mountains on the east to the Grand Canyon on the west, and from the Blue Mountains in Utah to the Mogollon Rim in Arizona and the San Augustin Plains in New Mexico.

The early 1800's might be referred to as the Golden Age of the Navajos as an independent people. The success of their pastoral economy was phenomenal; their population had greatly increased; the territory over which they exercised dominion and control was greater in extent than ever before or since. The Navajos' ability to hold their own in relations with neighboring peoples such as the Utes, Chiricahua and Western Apaches, the Pueblos, and even the Spaniards, was such that in the 1820's, the whites were forced to abandon some settlements along the Rio Grande. In 1833, the Navajos prevented whites from settling in the San Luis Valley of southwestern Colorado. In spite of white population pressures from the Rio Grande Valley, the Navajos prevented white settlement within Navajo Country, the eastern boundary of which extended to within twenty miles of the Rio Grande.

The Navajos, always ready to adapt new ideas suitable to their way of life, during this period learned blacksmithing from the Mexicans. Bridle bits and other horse trappings were among the more important items which were made.

Also during this period, the Navajos were a symbol of freedom to Puebloan groups who were subjugated by the Spaniards and Mexicans. The Pueblos sometimes allied themselves with the Navajos against these whites. The period of Mexican rule in the Southwest from 1821 to 1846 was, for the Navajo, one of raids and intermittent warfare with the whites. In spite of these conflicts, however, the Navajos were so successful at animal husbandry that by the time the United States occupied New Mexico in 1846, Governor Bent estimated that the Navajos were grazing 500,000 sheep, 30,000 cattle and 10,000 horses.

In 1846, the Navajos, allied with the Utes, were preparing for a war against the Mexicans who occupied the Rio Grande Valley. This factor contributed greatly to General Kearny's easy conquest of New Mexico, and probably accounts for the Mexicans' readiness to surrender the territory without a shot being fired.

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started when first recommended in 1883, when the population was smaller, it might have been possible to achieve good results in range management without great hardships. But some fifty years later, a largely uneducated and greatly increased population was completely dependent upon every sheep for basic subsistence.

Until the development and exploitation of oil, gas and uranium which were discovered on Navajo lands in the 1940's, the Navajos remained impoverished as a result of the sheep reduction.

During World War II, however, larger numbers of Navajos began to work for wages, both on and off the reservation, and have rapidly acquired skills in many new fields. Navajos made important contributions to the war effort in the military service and in industry. Abilities gained during that period, combined with increased education, have allowed many Navajos to obtain jobs since. The mineral wealth of the reservation has created many new jobs for Navajos within their own country. Many tribal programs have been oriented toward using the income from mineral royalties to develop an economy in Navajo country that will be self-sustaining, through the attraction of industry to the area, as well as development of recreational resources to increase tourist travel.

Many individual Navajos are not waiting for government programs. Even now, in what might be called the era of the Navajo worker, many small businesses owned by Navajos have sprung up throughout Navajo country, foreshadowing perhaps the next major development in Navajo culture – the era of the Navajo businessman.

We have then a number of eras during Navajo history, during each of which the major factors in Navajo economy differ:

Hunting and gathering by Navajo migrants throughout the western United States.

Agriculture and hunting during the early period of settlement in Navajo land.

Agriculture and stock raising, primarily for home consumption, during the 18th and early 19th centuries.

Cash economy based on agriculture, stock raising and home-craft work from 1880 until World War II.

Wage work during the mid-20th century.

And perhaps, in the late 20th century, a development of both tribal and individual business enterprises.

Each of the new eras began during the preceding periods when new factors were introduced into Navajo culture, and the Navajos learned to exploit them successfully. Raising crops is a complicated process, and it is certain that the Navajos did not become skilled agriculturists overnight. They were using horses early in the 1400's and were raising sheep and other livestock in the early 1700's, but the livestock industry did not become a major factor in Navajo economy until the very late 1700's. Navajos have engaged in trade with other peoples since very early times, and Navajo blankets were sold as far as Mexico and the Sioux country long before railroads were built. But trade did not become an important part of the economy until wheeled vehicles came into use.

A few Navajos began working for wages at least as early as the mid-19th century, but wages did not contribute a significant portion of Navajo income until the population expanded beyond the size that the land could support.

The ability of the Navajos to manage large-scale enterprises has been demonstrated through the years, beginning with the game drives organized to kill large numbers of antelope and other animals, the successful wars fought to protect their families and lands, the major ceremonials held to cure the sick and bless their lives, and the profitable operation of numerous herds and farms. The knowledge being acquired today by a small number of Navajos in the management of small businesses and tribal affairs will be integrated into their culture in a manner compatible with their traditions, allowing Navajos to adapt ever more freely to modern circumstances.

It has long been recognized that Navajos are able to adapt their culture to changing conditions and adapt new ideas and techniques to fit their way of life. If adaptations are to be successful, they cannot be forced, nor can they be hurried as were both the Fort Sumner exile and the stock reduction program. General Carleton's attempt to make the Navajos into a Puebloan-type people at Fort Sumner was a dismal failure that ruined his career. Stock reduction merely caused more poverty and only as more Navajos have learned to make their living by means other than sheep raising have the pressures on the range lands been eased at all.

Only people who fully understand the Navajo culture can adapt new ideas to Navajo ways. Only Navajos themselves can change their culture to achieve new ways of life that will be both economically and emotionally satisfying. The past has proved that they are able and willing to adapt to new conditions if allowed to do so in their own way. They welcome technical assistance from outside the tribe, but final decisions should be their own and must be their own if they are to be successful. As they progress in the solutions of their own unique problems, it is possible to visualize an era even farther in the future when the Navajos' abilities can be applied to the great scientific and intellectual problems of mankind in general.

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CULTURAL ASPECTS THAT AFFECT THE INDIAN STUDENT IN PUBLIC SCHOOLS

by Alice Paul

How persons greet each other and what they verbalize can be of cultural significance. The cultural diversity can extend in more than a difference in the sound of the language itself. With my greeting in Papago, I am expressing a concern for your well being and why I have come, rather than a passing, "Hello, how are you?"

As background and reflection of my topic, I chose a quote attributed to the late J. F. Kennedy. It is as follows:

> For a subject worked and reworked so often in novels, motion pictures and television, American Indians remain probably the least understood and the most misunderstood Americans of us all.

If we as teachers are committed to educating all children, then we must build an awareness for ourselves in terms of who the children that we are teaching are and where they come from. The children have not come to school from a vacuum. Their cultural heritage has already influenced their values, ideals, aspirations, anxieties, taboos and mores. Their fundamental habits of being have been structured by the adults they come from and their way of life.

All of us at some point in time must make adjustments, but in the process we can also develop conflicts. I want to share a story written by Lee Salisbury in **The Journal of American Indian Education** that reflects such a conflict as an Alaska Indian child attempts to adjust to school. The conflict involves not only a child's concept of himself, but also that of his family and his community:

> By the time the native child reaches the age of seven, his cultural and language patterns have been set and his parents are required by law to send him to school. Until this time he is likely to speak only his own local dialect of Indian, Aleut, or Eskimo, or if his parents have had some formal schooling he may speak a kind of halting English.
>
> He now enters a completely foreign setting – the western classroom situation. His teacher is likely to be a Caucasian who knows little or nothing about his cultural background. He is taught to read the Dick and Jane series. Many things confuse him: Dick and Jane are two *gussak* (Eskimo term for white person) children who play together. Yet he knows that boys and girls do not play together and do not share toys. They have a dog named Spot who comes indoors and does not work. They have a father who leaves for some mysterious place called "office" each day and never brings any food home with him. He drives a machine called an automobile on a hard covered road called a street which has a policeman on each corner. These policemen always smile, wear funny clothing and spend their time helping children to cross the street. Why do these children need this help? Dick and Jane's mother spends a lot of time in the kitchen cooking a strange food called "cookies" on a stove which has no flame in it.
>
> But the most bewildering part is yet to come. One day they drive out to the country which is a place where Dick and Jane's grandparents are kept. They do not live with the family and they are so glad to see Dick and Jane that one is certain that they have been ostracized from the rest of the family for some terrible reason. The old people live on something called a "farm," which is a place where many strange animals are kept – a peculiar beast called a "cow," some odd looking birds called "chickens" and a "horse" which looks like a deformed moose. And so on. For the next twelve years the process goes on. The native child continues to learn this new language which is of no earthly use to him at home and which seems completely unrelated to the world of sky, birds, snow, ice and tundra which he sees around him.

This story typifies only one situation that demonstrates the problem of adjustment for Indian children with a middle-class "Anglo-oriented" course of study.

As I have examined literature relating to what is considered "*cultural conflict*" the assumption of many authors is that it is a one-sided situation – a problem on the part of an individual or a group who does not fit into a particular structure, which in our case would be the educational system. I feel strongly that the conflict involves not only those of us trying to make the adjustments, but also all the adults and peers that must be dealt with. To solve any problem must be a joint effort in order for it to be productive and meaningful for all concerned.

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With the wide diversity among Indian people as tribal groups, I couldn't begin to discuss them. But there are some basic shared concerns that can be considered.

First of all, most of you, through direct or indirect experiences, have some preconceived notion of what you think Indians are like. Some of the descriptive terminology usually include such words as shy, quiet, reticing, stoic, passive, lazy, etc. To words such as these, you add your own experiences of what they mean.

Let's look at some basic values that I feel are shared by most Indian people:

Harmony with nature, with today's focus on ecology, the awareness that man must maintain a balance with nature has always been valued by Indians.

Out of this is also a closeness to the land or Mother Earth who provides for her children.

Value of the human being as a person, a contributor with feelings, strengths and weaknesses. That life is a gift which must be fulfilled. That there is a place for the old as well as the young.

The extended family, whether it be lineage passed through the mother or father, is regarded very highly.

Language has always been valued by Indians as a vehicle through which customs and cultural values have been passed on.

Some of you at this point are probably thinking, "That's all well and good, and I don't disagree with those things, but I'm thinking about the child I'm trying to teach, but don't seem to be getting to!" Hopefully you are, then I don't have to tell you how difficult it can be trying to reach children, or a child, who does not respond to your usual techniques.

But let us look at the larger society and why conflicts develop:

1. Time is of great importance to the major society – rush, rush, rush, then wait. If any of you have ever lived on a reservation, your whole attitude would change. It takes a long time just to get some place. There is time to enjoy people, nature and even time for yourself. Maybe, then you would understand the Indian point of view that TIME is always with us. Life is concerned with the here and now and with an appreciation for it.

2. The major society also has a great emphasis on competitiveness. This is a difficult concept for Indians, because they have only been able to survive as a group. Any excellence is related to contribution to the group, not to the individual. To excel for fame can be looked down upon.

3. The whole idea of future orientation is also difficult and relates to the emphasis of time being the here and now. It also reflects directly on the economic situation. If you have food only for today, what would you do?

4. The Anglo society has a great urgency for talk. If I stopped talking, someone would start saying something to someone nearby. What is being said isn't always the important thing, but that someone is saying something. I think this is why some people think Indians are "shy," where in reality, Indians are just quiet people and can sit for long periods and not have to verbalize. There is not the same urgency to talk and to become uncomfortable if it doesn't happen.

An Indian child, like all other children, comes to you with his own particular set of experiences. Some of these experiences may or may not be school-related, but he has had some very real and meaningful experiences.

He has a family, but his family organization could be different. The child-rearing practices in his family could be quite opposed from the school's. The discipline, the training, the responsibilities, the family relationships all affect how he relates to the school and especially, to the teacher. For instance, if he does not look at you when you speak to him, maybe he is merely being respectful, but how many of you have demanded of an Indian child, "Look at me when I speak to you!"

He could also come from an adult-centered home rather than a child-centered home, so he does not question, but does as he is told. Question-asking is a skill that many of us were never taught, but which we are expected to have and to use many times during the course of any day.

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As we talk about question-asking skills, we get into the whole area of language. English for the Indian student in many cases must be learned as a second language. Second language learning poses its own problems in relationships.

Many of the Indian languages do not have the same sounds, or even the sounds that exist in the English language. Many of the Indian languages have specific words for particular members, colors or situations. Some Indian languages have no plurals for words, but new words entirely. These are but a few of the considerations of which a teacher must be aware.

Another important consideration in relation to a child learning a new language is that he must learn to talk before he should be expected to read and write. That is how all of you learned your first language. Our first language was modeled for us by the adults around us. We were encouraged in our attempts to make meaningful sounds that turned into words before we were expected to speak in full sentences, or even thought about the expectation of reading and writing.

The use of idioms alone can be very confusing to one who is not familiar with English. For instance: "turned the tables," "your pulling my leg," "sheets of rain," or "raining cats and dogs."

Words with multiple meanings such as "little," "trunk," "bar" can also be confusing, to say the least.

The job is no easy task for any teacher. According to **AN EVEN CHANCE**, a report on federal funds for Indian children in public school districts, "Today, two thirds of all American Indian children attend public schools."

As a teacher in the educational system, what can you do?

First of all, you can stop fostering the stereotyping of Indians, as if all had the same language, same family organization, same style of living, same religious ceremonies, and that we're all running around under blankets. (Please, don't dump all the Indians in one basket and study "Indians!")

Indians are prideful in being Papago, Navajo Apache or whatever their tribal membership before they are just "any ole Indian." If you have Indians in your class, that is where your beginning resources are. Learn from your students.

Become aware of contributions to history by Indians. Have an appreciation of the pride and dignity of the Indian heritage.

Be a person – not always the teacher with all the answers. Build an awareness of the children you teach, rather than the materials you push.

Learn something about second language teaching and the language your children have learned as a first language.

0014

CONTEMPORARY AND TRADITIONAL CLOTHING OF THE PUEBLOS*

by Geronima Montoya

There are nineteen pueblos in New Mexico. Starting from the north, there is Taos Pueblo, then Picuris, San Juan, Santa Clara, San Ildefonso, Nambe, Pojoaque and Tesuque. These are known as the Eight Northern Pueblos, just because they are located north of Santa Fe. The Southern Pueblos, which are located south of Santa Fe, are Cochiti, Santo Domingo, San Felipe, Santa Ana, Sandia, Zia, Jemez, Isleta, Laguna, Acoma and Zuni.

We are all of the Pueblo Tribe, but we differ in language and in dress. Taos, Picuris, Sandia and Isleta speak the Tiwa language. The Tewa-speaking pueblos are San Juan, Santa Clara, San Ildefonso, Nambe, Pojoaque and Tesuque. The Keres-speaking groups are Cochiti, Santo Domingo, San Felipe, Santa Ana, Zia, Laguna and Acoma. Jemez has a language all its own, Towa, and so does Zuni.

Our clothes differ from pueblo to pueblo. Today we are going to show some of the traditional clothes worn daily or for ceremonial dances. We will also show some of the more contemporary clothing designed after the traditional pueblo clothes. Our models for these clothes are not professional models, but people right from the Pueblo of San Juan, and who are members of the Oke-Oween-Ge Crafts Cooperative.

The Oke-Oween-Ge Crafts Cooperative was founded on July 10, 1968 with approximately twenty-five members. Today the membership has nearly tripled. The members make pottery, draperies, Indian clothes, dance costumes, necklaces, woven sashes, belts, woodcarvings, contemporary clothes, leather goods, and other items. Many of these articles are embroidered elaborately or decorated in some form or fashion. Some of the clothes that you will see today are made at the Co-op Center.

First, we would like to show you the Taos boots. The boots are made of buckskin, with rawhide sole, and sewed with sinew. The boots have three or four folds from the top. Isabel Talachy, a native of Taos Pueblo, now a resident of San Juan, models her Taos boots. Picuris dress is very much the same except the boots are not quite as wide nor do they have as many folds. Their dresses, which are of the *manta* style, are usually of cotton and silk.

Next, we have one of our elders, Luteria Atencio, a famous San Juan potter. She is wearing the everyday attire of San Juan. The blouse is of cotton with many little tucks around the collar and sleeve. The *manta* which is worn over the right shoulder is also of cotton. The belt is hand-woven, made of wool, and designed through the middle. Her moccasins are similar to the Taos boots but not quite as wide. This type of boot was the every day wear among the older women, but they have changed now and wear regular store-bought shoes, the reason being that the boots are hard to make, Indian-tanned buckskins are rare, and regular shoes are easier to get into.

Augustine Garcia is wearing the traditional beaded leggings which are made of felt. This type of legging is worn for the *Comanche Dance, Matachinas Dance* or for special occasions. The legging is a separate piece for each leg. Breech cloth or shawl is generally worn with the leggings.

Linda Maestas is modeling the traditional black *manta* with the strip of yellow yarn decoration which is a typical style of San Juan. You will see this style of *manta* worn for the *Yellow Corn Dance, Basket Dance* and *Corn Dance.* You will notice that the *manta* is always worn over the right shoulder. The white blouse is a special style in San Juan worn for ceremonial dances. The San Juan blouse was featured in the January issue of the **Mademoiselle Magazine**, Consequently, the Co-op has received orders from all over the United States for the special blouse which they called *"Pueblo Indian smock."* Linda is also wearing the traditional red hand-woven belt which is designed through the center. Her moccasins are made of buckskin with rawhide soles. These wrap-around boots are worn for all ceremonial dances.

Our next model is Crucita Talachy, treasurer of the Oke-Oween-Ge Crafts Cooperative. She is wearing the white cotton ceremonial *manta* embroidered with wool. Again, you will notice that the *manta* is worn over the right shoulder. Her blouse is the same as Linda's, and so are her belt and moccasins. The white *manta* is worn for the *Buffalo Dance,* and is also worn as a cape for the *Basket Dance.*

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*NOTE: *This article originally served as a fashion show narrative and many of the people who modeled are regretfully not included in the photographs that were reproducible.*

Next, we have Paul Ortiz to show the *Deer Dance* costume of San Juan. The head dress, of course, is deer antlers. The head dresses usually signify the type of dance. For instance, the *Buffalo Dance* uses the head dress of a buffalo head, the mountain sheep with that type of particular horn, and so on. The kilt is white cotton with embroidery, and the rain sash is also hand-woven cotton. The designs in the kilt and sash represent clouds and rain. The little balls represent clouds and the fringe represents rain. The leggings are cotton, and they are either crocheted or knitted. This same type of legging was featured in the December issue of **Mademoiselle Magazine**.

Augustine Garcia is wearing a traditional Sandia Pueblo shirt. This style is also worn by Isleta men. The open work across the front and on the yoke is usually crocheted. A lot of time is spent in crocheting the pieces for this type of shirt. You will notice the red that shows through, which, by the way, is another shirt. In other words, it is a double shirt, white over red.

Anacita Salazar, vice-president of the Co-op, is wearing the ceremonial *manta* that she labored over six months embroidering. The material is hand-woven wool embroidered with a finger-weaving yarn. The embroidery is done by counting threads. This type of *manta* is worn for the *Cloud Dance* and is also worn for the *Black Buffalo Dance*. The men also wear this type of *manta* as a cape in the evening dances which are preludes to the *Turtle Dance, Basket Dance, Cloud Dance* and the *Deer Dance*. The wrap-around boots again are worn with this style of *manta*. You will notice that the San Juan moccasin differs in the toe: it has a little point which we call the "nose." This particular type of craft is dying out fast. Not many more make moccasins, and what few you find are getting pretty expensive. Again, you see the red hand-woven belt.

We will now take you to one of the Southern Pueblos. Roche Kidd models the Sandia Pueblo *manta*. This type of clothing is also worn by Isleta, Acoma, Laguna and Zuni. Again you will see the open work which is a crochet piece, and here you will notice the double blouse, white over red. There is a difference in the style of blouse. San Juan has a tighter cuff, and the Sandia is a more loose style. The *manta* is highly decorated with silver pins and buttons which you will find on the Zuni *mantas* also. The belt is hand-woven and the apron is the fancy crochet-style which is used for very special occasions only. Here, the long blouse will show at the bottom of the hem. Boots are made of buckskin. The back apron is worn when they are dressed up for any special occasion. The *Czechoslovakian* shawl is very common at Isleta, Sandia, Laguna, Acoma and Zuni.

Now, we would like to show you our latest creations. Ramoncita Sandoval, the first model has designed and made many of the dresses, coats and shirts that will be shown now. Mrs. Sandoval is wearing the beige dress which she designed and made. It is embroidered both front and back with a very fine wool yarn. She does all of her embroidery by counting threads, whether it is cross-stitched or with Pueblo embroidery.

Augustine Garcia now is wearing a more recent style of Pueblo shirt. The design is from a kilt design, and the shirt you will see is fully lined. Many of the Pueblo leaders wear this style of shirt.

Lorraine Sandoval is wearing a turquoise blue dress which is wool material, embroidered in rust and black. The design is a Navajo Yei figure which is cross-stitched.

Vanessa Sandoval is wearing a pink wool coat with turquoise embroidery. It is fully lined and embroidered with fine weaving wool.

Paul Ortiz models a shirt which his mother made and embroidered. It is made out of white cotton. The design on the back is a thunderbird.

Augustine Garcia now comes up with a Pueblo short-sleeve shirt made and embroidered by Anacita Salazar. The material used for this shirt is monks'cloth in oatmeal color. The embroidery is done with brown and turquoise yarn.

Pauline Antoine is modeling a beige cotton dress embroidered with pink and turquoise yarn down the front. The stole that goes with the dress is also embroidered with matching yarn and design. It is fringed with the same type of yarn.

Peggy Sanders wears a pants suit which is designed after the Navajo traditional white pants and the red velvet shirt. Notice the braid on the sides of the pants. This concludes our fashion show of traditional and contemporary clothing of the Pueblos.

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Photographs taken in patio
of Fine Arts Building,
Museum of New Mexico, Santa Fe
Fall 1972

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THE VARIED AND CHANGING NATURE OF THE INDIAN COMMUNITY

by Harvey Paymella

We should do as we do at our tribal meetings. You talk, I'll listen, then I'll talk. It overwhelms the average Indian to hear a discussion on this level. It is not our basic concern to tear it apart. I would like to go back and show that our economic situation had quite an effect on our children.

I imagine there were not too many people on the reservation who were making a reasonable income. There were a few cars, dirt roads and no electricity. During those early years, as is today, we were kept alive by the Bureau of Indian Affairs. That was the start of the economic build-up of our reservation. Most of our homes are adobe and sandstone, and we still do not have running water in most houses and electricity in a few. The wars came, and many went into the military service where they saw a way of life that was so different from theirs. They came home, and some educational changes were taking place, but they could not get jobs.

After the war, people began demanding jobs. Those who were already employed got others in. Those that worked at the various places of employment built up their homes as examples for others. Yet, in 1951, less than fifty percent of the houses had running water, and there was a battle to allow the people to get electricity on the reservation.

In the 1950's, things started to change. People started going to night classes. Those who established independent businesses or shops experienced prejudices, not only from non-Indians, but from their own people. Who ever heard of an Indian getting involved in such a thing, or of having a place of business on the reservation? The challenge was there, and some managed to take advantage of it. Others ran their businesses until they went broke. Prior to this, they had no organized business on the reservation. This was also the first time that installment buying became available. Some people had to co-endorse all the business papers involved, and this was what, in fact, broke them.

0018

Early Education

Back in the earlier days, all Indian languages were prohibited in schools. There was no reference to identity; you were beaten (or some other form of physical punishment) if you spoke a word of Indian. No one talked any Indian language outside of the home. The pride and joy of parents were for the children to read and write English since most of the parents could not. During these days, punishment in the school system was brutal.

This was also the period when there was little communication with the school. There were very few Indians enrolled in colleges, since it was not the direction which Indian people had in mind. The parents were more concerned with their children just learning to read and write. They did not motivate the children to go on. A child would be sent to school to listen to his teachers, never to participate. There was no incentive, because it was out of reach for the parents to send their children to college. Most families would spend more than five years building up their homes, and there was not any extra money for college. On that basis, there were no second and third generation school teachers, doctors, lawyers or other professional people.

There was no communication with school supervisors or principals. Nothing was done about arguments. The only times parents were solicited to come to the schools were during the times when their children would be in some difficulty with the school administration. Therefore, to come to the school had a bad connotation.

Hardest Struggle

Prior to the period in which Indians found identities for themselves, they would say, "I'm an Indian." Now they say, "I am Indian." There has been a change of attitude among the students and many of the older people who have become involved in education committees and various other tribal committees. Heretofore, there were those who were never too vocal; they did not use the newspapers, they did not approach lawyers or legislators, nor did they get involved in voting.

We are just now breaking the ice. But always in the background of the Indian's mind is the fear of involvement in anything non-Indian which would cause termination of the reservation. A lot of the older people would prefer poverty and ignorance to losing their land. The identity is more toward the land, not reading and writing. But, today, it would seem that they are in the minority. Indians have adopted some types of referendums; they have had major votes on solutions to their problems. Lately, the progressive way has dominated. But we still will listen to those who are against us. I believe there is proof that our people are waking up with their involvement in politics.

It is my present concern to relate to you, possibly to educate, possibly to broaden your view, the condition of the Indian today. I know there is a tremendous need to educate young Indian people.

Some of us get together at various Indian gatherings and talk about the Indian way of life. I realize how very important it is for our European friends, if they are going to perpetuate themselves, to adopt some of the Indian ways of living. Just living in a certain way does not make a person an Indian. It goes much beyond that; it goes into the way you think and the way you treat other people.

There has been much discussion about remedial work. I see the possibility of suggesting remedial curriculum that might be instituted in higher education, that might get the Indian student to stay in college. I realize a need on the high school level for a remedial course, but it is not for the Indian student – it is for the white student. I realize the problems the Indians are facing in public education today exist in the educational system of the educators themselves.

I am a part of both sides. I am part of the public educational system in New Mexico, but I am also an Indian. Our problems on the reservations became apparent to me when I realized that we were experiencing a drop-out rate that was astronomical. The government recorded that only forty-two percent of the Indian students finished high school. This means fifty-eight percent dropped out. On reservations and the surrounding public schools, Indians are experiencing a drop-out rate which is a little greater than fifty percent.

I realize that Indians themselves are not the problem. Their difficulties are a symptom of a problem that exists in the white society, in the white educational system. I am not sure what kind of remedial curriculum we should try to develop. Whether we should develop a remedial curriculum to teach the Indians how to go to college, or to teach the educators how to teach the Indians. The teachers who are trying to teach Indian students need a remedial course in intrinsic Indian values. Which remedial course is more important right now? Are we starting way ahead of where we are supposed to be, or should we start with our own educators?

As time goes on, we begin to realize that it is time we try to become self-determining. This is something that is very touchy to talk to modern-day educators about, because when you mention self-determination, they add separatism. The people who talk about money, talk about segregation. Some people, educators primarily, are unable to separate segregation from separatism and from self-determination.

You, as educators, are confronted with a dilemma that has faced Indian people for four hundred years. The Indian has had to cope with a social disease referred to as paternalism. Paternalism is a concept that developed when the "Great White Father" and his people came across the ocean, making claims on Indian lands, without asking the Indian. The white man took the land and thought the Indian to be ignorant, savage and uncivilized with no idea of what it is to live. Immediately, the Europeans attempted to change the Indian people.

But the very same type of paternalism exists today, and this is part of the dilemma that we are caught in. We can talk in terms of paternalism and say that it is not right, that it does not help to send VISTA volunteers to the reservation, and have them work with Indian students in changing their attitudes and giving them new values – non-Indian values – so they will be better able to cope with life. We are faced with that side of the dilemma. How far do we go? When do you go beyond helping?

I am not a sociologist; I am not a psychologist, but I have a few ideas about the effect that paternalism has on self-esteem. What is the effect that paternalism has on a person's self-concept? What effect does paternalism have on an individual's integrity?

During the year, I visited with some of the students who had enrolled in college, but had dropped out, and this dilemma appeared in front of me. When the Indian student went to college, he became aware that people were guiding him and not giving him a choice of what he himself wanted to do. Educators were saying, "This is best for you. You come to this school. You take this course, because it will help you to cope with the white society. It will allow you to assimilate into the white society." The Indian student does not want to hear this; he wants to make his own decisions.

The other half of the dilemma is this: if you do not offer help to the Indian students; if you do not ask them if they want help, what is to happen to them? It is very simple. They are going to be unable to cope with society.
When does sincere help turn into paternalism? When does sincere help change into something that begins to destroy the individual as he attempts to go to college? I think that you should develop a remedial curriculum for all higher education educators that are going to be working with Indian students. Teachers are only a product of their education. If you look at their education, you find that they have no idea of how a young Indian student of thirteen years is going to leave a reservation in the sixth grade and move into a society where he becomes part of a minority. The teacher has no idea of the values that are going to dictate his integration. As a result, how can we expect the teacher to cope with and to educate that young Indian?

The problems of the Indian people on the reservation are not the Indians' problems. The difficulties which the Indian experiences are a symptom of the lack of education in the educators themselves. It is not the educators' fault, they are caught in the overall educational system that trains teachers. Some teachers are very lucky in that they have the type of personality that can communicate with young Indians who are integrating into the dominant society. Some are lucky, but most are not.

To one of the reservations this year came a new teacher, a lady teacher, a fine, educated individual. But she was unable to communicate with the Indian students, because she did not know that when an Indian student is asked a question, if he does not know the answer, he will not try to bluff his way through. He might sit there and smile a little, but he will not say anything. He is merely behaving as his culture has taught him to. The teacher interpreted this behavior as defiance, and the individual was stereotyped as a behavioral problem.

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THE TEACHING OF INDIAN STUDENTS

by Frank La Pena

The limitations inherent in the type of education provided are found in the emphasis/contrast of two quotations. The first:

> **These are changing times, supervisors and art educators! So many advances have been made that all of us live in a remarkable era of change. Ninety percent of all scientific endeavor dates back only fifty years. . . . Everyday finds scientific research scaling the walls of yesterday's ignorance and revealing vistas and problems hitherto undreamed of. Human beings everywhere are subject to its impact.**
>
> **Rosemary Beymer**

The second quotation reveals the empirical, material and object point of view that tends to limit a spiritual world, the natural world of the American Indian:

> **For me there is only the traveling on paths that may have heart. There I travel, and the only worthwhile challenge is to traverse its full length. And there I travel looking, looking breathlessly.**
>
> **Don Juan, a Yaqui Indian**

The Indian believes in nature's natural cycle. All of life is a learning possibility; one learns by doing, gains by living, knows through time. Values are shallow and not good if done for the sake of change – such as built-in obsolescence – such as depending on the grandeur of science and its awesome power. Floods, earthquakes, storms can put man's work to shame. The empirical orientation provides answers that talk about absolutes that become ends in themselves. The other provides a non-ending answer, and also looks at the spiritual relationship of the world with values that go beyond the person, yet do not forget people. It is the tribe, the sharing it provides to and for the individual, which gives unity in vision. It speaks of one's limitations not as a fault, and sees time as lasting as the mountains, the rivers and the land.

If a teacher ever asks an Indian child to be proud of his heritage and background, the teacher better know of the child's history, culture and art to reinforce the child. Otherwise, the teacher is only encouraging an empty attitude: "Be proud."

Time is very important to art. Indian tradition and technique are not done *"off the cuff."* Art and life are not separate in Indian cultures. The American society today tends to separate and individualize the artist, and this forces him into an esoteric and sometimes a non-communicative position.

The ingenious and innovative use of natural materials by the Indian has never been duplicated nor surpassed for the past three or four hundred years.

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SELF ACTUALIZATION THROUGH THE CREATIVE PROCESS

by Gloria Emerson

I believe that education, in its most ideal sense, should give each person a chance to actualize, to develop his talents and abilities to the fullest.
To me, education is the ladder (as our great Navajo headman, Manuelito, called it in the 1800's) which lifts us from one level of self-awareness to another, and another level. . .

Our Navajo creation stories tell how Navajos emerged from the First to the Second World, to the Third and to the Fourth World. I envision this historical emergence of our psyche in color terms. Picture if you will, the First World as a rich black World . . . and of our coming into the Second World infused with a dim light . . . coming into the next realm . . . finally emerging into a World bursting out with Light and Sun.

Once, in trying to relate this *Navajo Emergence* (and the painful process it must have been), in coming from one level of existentialism to another, and its relationship to the educational process, I wrote:

> **We are blinded creatures who grip damned bleak rocks, desperately trying to keep alive, despite the sandblasting assaults which beat upon us by the angry suns and the hating winds. We gnash our teeth, pleading for respite, so we can relax our hold, stand up, see and move onto safer grounds to get on with the task of becoming. . .**

In life before education, especially for non-literate Americans, I see us struggling in a dark world fraught with many dangers. In days past, we also lived in an environment filled with dangers, in which we battled natural elements, without shelter, and often without food while we wandered the plains until we settled in the great Southwest. Our enemy gods were many.

In those days, when we were strong and mighty, there was true personal and societal communion with Nature – our friend, our enemy. We were victims of Nature, subjected to the harshest and gentlest winds, to the hottest and coolest sun, to the iciest and warmest rains.

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It was this communion with Nature which helped us in our Emergence from the First World of existence to the Now World. It made us strong, so that Navajos of today are the psychological and physical survivors of that terrifying and beautiful past.

I see us today struggling in another new and dark world which is charged with new and more dreadful dangers. A world created by madmen guiding and guided by Technology and Science. The technological enemies have reared their ugly heads into our contemporary existence, rippling psychological trauma waves into the core of our souls.

What does this all mean for you who are teachers of young First Americans?
I want to tell you that classrooms of America are dangerous, and that these dangers are thrust upon the vulnerable young ones who do not yet know themselves, who may never know who they are. Although they graduate from your schools, they may never have that chance to move from one level of self-awareness to another. In other words, their souls have never had chances to emerge, to actualize to the fullest. Many, many of them have lost their cultural identities for whatever sociological and historical reasons. And to make matters worse, there are aliens who teach our children — teachers who know not, and who care not, that they are the enemy gods who perpetuate destruction of my people.

The Now World for my people is a negative and dark one. For our children, it is coming under the grips of Anglo teachers, and for many it is pure hell, because many of these Anglo teachers do not know themselves. Many of them hold a deep, abiding and harsh contempt for non-Anglos whom they see as illiterate, savage, bestial and/or stupid. Hence, the classrooms where Anglo teachers congregate can become a harsh reality which thrusts forth a paralysis upon our innocent children. In these classrooms prevail a fearful, insecure, trauma-provoking situation. I ask you to read John Holt's book, **WHY CHILDREN FAIL**, and pay particular attention to Part III, "Fears and Failures." John Holt preaches that this paralyzing process throbs in many classrooms of America – so this is not necessarily unique to cross-cultural classroom experiences.

As educators, it is up to us to construct educational methods which pinpoint these denigrating, de-humanizing factors, and to re-create a system, which, if it does not totally eliminate them, at least alleviates the negativism which impinges upon all children (not just Indian kids.) We must transform classrooms into a more humane, and more receptive atmosphere, helping to let creativity burst out all over the place. Utilizing ideas, not to destroy, but to recreate and transform the psyche, where one can create by acting upon the environment. As the environment is being acted upon, the educatee is, in the process, being transformed. This is self-actualization through the creative process.

How do we translate these philosophical points into cross-cultural educational terms, so that they will be useful to you as teachers of minority children of New Mexico? I cannot give you all the answers. I can beg you to be more sympathetic to students, to bring in more relevant cultural educational materials, and to encourage creativity and individuality in various forms of self-expression. Do not ridicule any students' contributions, for they are all worthy, because they are creations – but these answers are not enough.

I must convey to you the importance of this fact: our children are painfully growing up. Their culture is changing, and they are changing from children to adolescents to adults. The latter is in itself so traumatic, so evident, that I would be amazed if you did not know this already, and did not therefore, take this into account as teachers. We as adults must grapple with this fact and change our entire course of teaching adolescents.
I do not know exactly when I became aware of the recurring theme of the painful process it is to move from one level of awareness to another. In other words, how painful it is to change. Let me reiterate this: it is equally, doubly painful to change for members of minority groups whose cultures are changing so rapidly, and who are also experiencing the stresses of being American teenagers who are becoming adults - drifting further from their cultures, from their parents and homes, and from other authority figures.

It seems to me that in order for anyone to be receptive to ideas, to transformation, he must be physically and psychologically at ease. My point may come more clearly if I illustrate this in physical terms. If you are hungry, you will not learn or wish to be receptive to somebody humming out abstract concepts. If you are ill, the last thing you wish is to sit at attention while "the man" tells his wisdom or non-wisdom. If you are in a state of trauma, you will hardly listen to the teacher lecture. There may be some of you who can barely read my words for whatever troubles you. Believe me, I am sympathetic. And that is the way we must all learn to be – sympathetic and attuned to all those traumatic life processes ongoing within our youth.
Now I believe that pain can be useful to a person. It can become a learning experience. It can help a person learn more about himself and his world. That is central to my presentation. I know that adolescents (as with everyone of us) want to know who they are. They want to express the music of their souls, the sorrow of their souls. But many cannot, because they are incapacitated by fear and insecurity. Perhaps the classrooms which you as teachers construct do not help students one bit. And then there are many kids who do not even know that they have something worthy to offer the world!

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I would like to have each of you look for and/or review forms of expression created by members of the Third World. There is that recurring theme. These creators did not know who they were until they came to create. What a wonderful liberation when they were finally able to overcome spiritual obstacles: fear, anxiety and lack of self-confidence.

I ask you to read Richard Wright's book, **BLACK BOY**. The black boy was imprisoned by his society. His society learned all the negative reinforcements of men in bondage. His people internalized self-hatred, and a belief that fate controlled them. But he leaped from slavery into new levels of existentialism through creativity, through writing, and thus escaped, if only through his books, to a new freedom.

Read about Barney Mitchell, in his book, **MIRACLE HILL**, a Navajo boy's account of how he went to school at the Institute of American Indian Arts, and began the pain of trying to learn to write. His Navajo language patterns conflicted constantly with his attempts to learn the English language. If his English teacher had corrected each sentence, to mold his mind into "standard English," the richness of his emergence through creativity would not have been left for us to trace in his book, **MIRACLE HILL**.

I would like to tell you a personal story about a young friend of mine. I owe this entire talk to her. She is the actress of the recurring theme. When I met her, she was seventeen years old and going through a murky, depressing life. She was in a terrible state of mind. She had had a baby without marriage. Her mother despised her. Her grandmother was a bootlegger. She could hardly articulate her sorrows in English or in Navajo. She lacked confidence in herself. She had been rejected so often, she was afraid to talk about herself. She thought that she was stupid, and could not make it beyond the tenth grade. She was chained to that tenth grade class. Each September she enrolled in that tenth grade class, and each time, she dropped out after only a few weeks.

When she came into my program, I encouraged her to talk about herself. She couldn't, for many weeks. I learned that she was entranced with my hi-fi set and BIA tape recorders. I encouraged her to experiment with both. One day I read her some of my poetry. She listened. Later, she asked me if she could borrow a few pieces. She didn't want me to listen to her as she recited them over and over on the tape recorder. Soon, she put music to the background. One day, she said, "I bet I can do poetry, too." I told her that I bet she could. When she came to trust me, she let me listen to her own creations. They were beautiful.

Eventually, she moved into a different plane of activity. She decided that she had it in her to do more in life. She took a GED course, passed and went to college. Later, she decided to learn to make money for her baby and herself. She is in business school now. She still writes. She still goes through her depression states, but keeps going on, struggling to know herself through her poetry. Hers is a universal story, and I learned many lessons from it. I often think of her emergence. I have since come to believe that her struggle is not unique, that her emergence does not have to be an unusual story, that all of us who work with kids can help them, encourage them by not laughing at them. By not trying to impose our standards upon them until they are emotionally ready, and until they want to learn the rules of grammar, if ever.
I have several of her poems. Most of them are uncorrected; they are raw pieces, yet unpolished, but they are creations, and so they are precious.

I have heard many English teachers, who teach our people, spiel out all the arguments on why it is necessary to teach English correctly to minority people. The usual argument is that minority people have to have these communicative skills to cope with, and to conform to the standards of America, and that without these skills, they cannot scramble in this highly complex, competitive society. And by not learning correct English, they will not survive. Some of these English teachers genuinely believe that "standard English" is infallibly correct, which, to me, is indicative of their closed-minded ethno-centrism. So that even the teaching of English can become racist in nature.

Few people are willing to concede to the possibility of cultural pluralism in America – or the legitimacy of multi-lingualism in America – or the legitimacy of two different languages forming a "marriage." Most English teachers call this a bastardization of standard English – I think not. I think that there can be a "marriage" which produces a beautiful love child. If a language has survived into this time and age, it is dynamic. It has to be. So that standard English, for example, is flexible, not static, and it absorbs and should absorb the color, the richness of ethnic languages. Consider the richness of Black English, the richness of Navajo English. There is Navajo English, if you listen for it. It swings, and it reflects my own people's attempt to humorously adapt themselves to the changing world.
I think this flexible approach to various languages and its melding possibilities is vital to help minority kids learn to express themselves. This is a creative approach to teaching English as a second language.

Harley Parker made the statement, "Good taste is the refuge of the witless." I do not know exactly what Harley Parker had in mind when he stated this. I have my own interpretation, and I think it aptly describes what I think of the teacher who insists on teaching correct English to kids who have difficulty expressing themselves, even in their own mother tongue. I think those teachers to be witless.

Not every student will become a great poet, artist, photographer or writer. What I am trying to say is that each student has a right to liberation (from his pain) through the creative process, and you as teachers, have the responsibility to facilitate that liberation of the soul. I believe that when a person has found a satisfying means to express himself, when he realizes that he has the gift to transform some thing and when he can see and believe in his ability to transform some thing, he comes closer to realizing that he is human. That is the key to liberating oppressed people of America.

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SELF-IMAGE OF THE AMERICAN INDIAN - A PRELIMINARY STUDY

by Walter Bromberg, M.D. and Sarah H. Hutchison

It is a strange paradox that although Americans have observed, studied and analyzed the tribal and area cultural patterns of the American Indian, there is little understanding of his basic psychology, his inner mental life. True, anthropologists and historians have scrutinized his society for a century and more; sociologists and psychologists[1] have analyzed him in recent decades. But these have chiefly been white persons; until recently an Indian anthropologist has been a rarity. Indeed, one of the basic wishes of the traditional Indian is that his religious attitudes, beliefs and ideologies be not discussed and examined; such inquiries are directly opposed to the Indian's sense of the rightness of his cosmos.

However, three events have brought the *"Indian Way"* into sharp focus in our social thinking. One was the struggle of minorities to attain their place in American society which was given impetus beginning with **the Civil Rights Act of 1954** and later implementation. The second is the national worry about ecology and our strangling pollution. The third is the search of our youth for a viable pattern for survival in a complex world and their "discovery" of the *"Indian Way."* These events have forced us to reexamine the one minority which has upheld the importance of ecological balance between the Earth, man, animal and plant life – the American Indian. One approach to this examination evolved from the use of hallucinogenic drugs in communication with the supernatural world.

Drugs and Indian "Psychology"

In 1940, Vincent Petrullo of the Office of Indian Affairs, writing in **Peyotism as an Emergent Culture**[2] stated that the use of peyote in the Native American Church represented an *"emergence of a specific Indian culture."* He felt it permitted Indians to *"reestablish some harmony between themselves and the world and God;"* as such, it was a *"constructive"* way of life. In 1943, one of us (W.B.) and Dr. Charles L. Tranter published a study, **Peyote Intoxication, Some Psychological Aspects of the Peyote Rite**[3], which attempted a psychologic analysis of Peyotism. In that paper, we concluded that Peyotism was an institutionalized technique to control individual anxieties, an exclusive religious defense against fears of destruction and oblivion and identification with supernaturalism as the ultimate source of power. We wrote:

> **Peyotism furnishes a tie to nature with the promise to combat life's problems for the individual Indian user . . . a technique to attain inner security in grappling with a new culture (i.e. white culture) of whose benefits they are not yet convinced.**

Now, some thirty years later, with the background of today's Civil Rights struggle, these opinions require modification. Although the Native American Church, which is not universal among North American Indians, is a recent development, the *Peyote Way* is not new: La Barre[4] traced its use by western tribes – Paiutes, Navajos, etc., from mention as early as 1560 of its inclusion in rites by Mexican priests. Apparently, the *Peyote Way* represents an indigenous approach developed by Indian sorcerers or medicine men. The recent report of Carlos Castaneda, **"The Teachings of Don Juan"**[5] has shown that the use of peyote, psyilocybin, datura (Jimson Weed) by medicine men was in the service of transporting them *"into the realm of non-ordinary reality."* Thus, peyote in company with other hallucinogenic drugs were *"allies"* to assist the medicine man in *"achieving whatever goal he had in mind in going into the realm of non-ordinary reality."* The supernatural universe which was approachable with the use of drugs, became part of a continuum of the physical – mental – spirit world: one implication of this was the transcendence of feelings over verbal communication and "scientific" analysis.

A second implication of this attitude is that "white psychology" which compartmentalizes feelings (including unconscious affects), thoughts and volition as it analyzes human mental function, is based on false or at least unusuable hypotheses. Further, it appears obvious that the atomization of elements of human behavior for purposes of scientific analysis, is meaningless for the Indian. The inter-relatedness of man and nature is automatically understood by all Indians. Along with this is the ability to communicate non-verbally. Feelings among Indians do not need articulation: their perception (or reception) of feelings-states, is sufficient to constitute a full psychic reality. This psychic reality makes organization with its specific ordering and its modern efficiency patterns unnecessary in Indian groups. Deloria[6] points out that *"groups provide a more accurate gauge of feelings than does individual evaluation . . . feelings . . . are important tools of analysis."*

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White anthropologists and psychologists recognize these premises of group perception to be antithetical to "scientific" principles. In opposition to the fact that feelings, ideas, actions can be described, categorized, atomized and analyzed by white psychological scientists, stands the posture of the Indian psyche that the world is not necessarily rational (Deloria). Sociologists have understood this: Maruyama, living among the Navajos, found that *"knowledge is religious . . . (it) teaches men how to behave towards the supernatural forces."*[7] Joan Ablon, working among urban Indians in San Francisco, expressed her observations in this way: *"Their (Indian) frame of reference is a stable social and moral system that is fixed in the universe."*[8]

The Indian Gestalt View

The Indian accent on feeling as the important unit of human function, their identification with Nature, and an appreciation of the nonreal world, leads to a unified experience in the Indian mind, not unlike the Gestalt experience. This totality of perception is unique to each tribal member yet implicitly understood by all tribal members. It is this familiarity with the total Gestalt of man that allows one spokesman (Deloria) to say, *"Indians know the mind intimately . . . (they) know the Indian mind best of all."*[9]

Communication between Indians does not require the explicitness required among whites: Pelletier[10], a Canadian, writes: *"The Indian language does not paint a picture in the same way the English language does . . . you form your own picture of what might have occurred."* In a social sense, these differences are observable, Pelletier points out in organizations:

> **When a group of Indian persons come together to form an organization, they don't talk about organizing . . . Instead they talk about their relationship to it.**

More generally, Deloria believes that explicitness, as embodied in the scientific, analytic attitude, leads to emptiness. He states: *"Science . . . is the handmaiden of economics,"* and that in a *"noneconomic society . . . Science is useless . . . because it is an abstraction of life."* This leads to a larger conclusion that *"knowledge for knowledge's sake is an irrelevant assertion."*[11]

To return to the main concern of our present study, the Gestalt form of perception, which seems intuitive among Indians, opposes to a degree the preoccupation with analysis and assignment unto the fourth decimal point of human variables by "white" psychologists. This situation has been known by one of us (S.H.H.) as a member of the Cherokee tribe. It was encountered, in fact, when we taught a first course in Introduction to Abnormal Psychology at a college devoted to preserving the *"unique identities, languages and cultures"* of North American Indians. We early met with resistance from the students to a systematic presentation of the "mental" material. This reaction stemmed from a denial of the significance of descriptive and dynamic abnormal psychology and the simultaneous wish to emphasize feelings. The capacity to "feel" was expressed in terms of "vibrations" received by communicants and understood by them in global terms which allowed an almost automatic communication among nonwhites. The non-verbalized communication among Indians made for agreement on major life designs. As Deloria puts it:[12]

> **Most meetings held by Indians come to no conclusions which could be understood as agreements to do certain things. But every person attending a high-level meeting of Indians knows exactly what courses of action will be supported by the majority of tribes and exactly how to interpret the actions of the meeting to his people.**

It became clear that analytic, interpretative, discursive methods used in dealing with ego and feeling states in a "scientific psychology" were of no interest or relevance to Indians. Parenthetically, it is this capacity for non-verbal communication and experience that young whites in our culture strive for in their use of hallucinogenic drugs.

Attempts to validate these observations were made through Marathon Group sessions utilizing an eclectic approach featuring Gestalt (Perls), psychodramatic (Moreno) and encounter techniques. The students were mostly urbanized Indians, who, however, had contacts with institutions of higher learning, colleges, universities, etc. To our knowledge, this was the first time such sessions were held with this population. Although admittedly there is a difference between urban and non-urban Indians, we found a clear baseline of identification among Indians of many tribes. The same ease of communication on non-verbal levels, the same feeling-arousal were observed in the Marathons as has been noted by knowledgeable writers.

Self-Image and Indian "Psychology"

These experiences led to a hypothesis that a different communication modality, other than the striving for precise verbality among the whites, was basic among Indians. It was further hypothesized that predilection for "feeling" would be reflected in terms of the body image, since reading "body language" has been an Indian art for a long time. To test this, we utilized a projective test, the **Draw-A-Person** (Goodenough-Machover test) which is roughly predicated on

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the *"tendency in man to view the world in his own image."*[13] George Devereux, who studied the Plains Indians from a psychoanalytic viewpoint similarly found a *"more intense cathecting of the nuclear* 'body ego' *which seems to determine . . . a higher degree of libidinization of the musculo-skeletal system . . . "*[14] Beyond these observations, one of us (S.H.H.) on the basis of life-long experience and much testing of Indian children, felt that drawings would furnish a more direct entry into the Indian Self-Image.

Since this is a preliminary study, no attempt was made to rigidly control the twenty-eight drawings from Indian persons. At the same time, twenty-five drawings from white persons were examined to compare a few outstanding findings of the Indian drawings: they were not matched. All drawings were gathered in an unstructured way, whenever opportunity presented itself in social and community situations. The subjects could be generally classed as functioning human beings at the time of drawing. We used the accepted criteria of Machover[15] in interpretation. We recognized that criticism has been leveled against the Goodenough-Machover test in that the interpretations were called *"highly intuitive and hence not validatable."*[16] Still, we agree with other clinicians[17] that despite lack of strict validation, correlation with clinical studies is widespread enough with the **Draw-A-Person** test to accept it as a well-defined projection of the drawer's self-image.
The main findings in our sample can be set down in the form of general propositions:

1. **The size of the drawn body is an indication of self-esteem of the drawer: it may be in a drawing of his (or her) own or opposite sex. A large figure indicates healthy self-esteem, even grandiosity; exaggerated size may point towards aggression; a small one, feelings of inferiority or unworthiness. If the drawer exceeds the frame of the page, it points toward fantasy inflation.**
   Among the Indians, the mean size of the body height was 6.8 inches; among the whites, 5.5 inches. There were 7 figures under 4 inches (small) among Indians; 9 among the whites.
   As a corollary of body size, the female figure was larger than the male in precisely the same number of instances for both groups, i.e. 21%.

2. **The head is an indicator of projection of social dominance, intellectual power and control of the body. A larger head beyond the 1:6 proportion held valid for all persons, points toward perception of pathology in that area, or overcompensation for mental inadequacy of some kind. On the other hand, a large head may reflect intellectual aspiration.**
   The head and facial features are considered to indicate social relatedness.
   In our Indian sample, the heads measured a mean of 2.5 inches; in the white sample, it measured 1 inch. A larger head in the female drawing than the male points towards dominance of the mother figure, particularly in dependent males. Among the Indians there were 4 instances of female heads slightly larger than males; among the whites 7 such instances occurred.

3. **The eyes are the basic organs for contact with the environment; they reflect a feeling of self-involvement with the world. When large, they are said to point towards voyeurism; they may also indicate hostility or a paranoid attitude. When the eyes are small, they are said to mean self-absorption or guilt over curiosity. The empty or closed eye shows vagueness of perception of the world, or a dependent immaturity on the part of the drawer.**
   In the Indian group, the eyes were open in 78% of cases; in the white group, only 45%. Similarly, the empty or closed eye was represented in only 0.6% Indian drawings; whereas among the whites, the closed or empty eye was present in 41% of drawings. The large eye was striking among the Indian drawings; 52% – while in the white drawings, only 13% showed large eyes. This latter finding is generally significant of an attitude of being-in-the-world; of awareness, and of use of the eyes to observe and express feelings.

4. **The hair when generally sparse, is an indication of inadequate sexual virility; when thick or dark, it indicates virility or possibly aggression. Sparse hair on a man clearly points towards sexual conflict or weakness, whereas on the female, if lightly drawn and stylized, means narcissism. Dark hair, with open and large eyes, causes one to think of social acceptance and/or narcissitic investment in the head. In the Indian drawings, dark or thick hair was depicted in 28% of the drawings; in the white drawings, it was represented in 16% of the drawings.**

5. **The body wall is a significant indicator of contact with the environment; it lies between the body and the outside world. If dark, it may mean insulation because of vulnerability. Light body wall points toward timidity; shading is interpreted as anxiety with a tendency towards concealment.**

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The Indian drawings produced 29% heavy body walls; the white drawings, 8%. On the other hand, shading occurred equally among both groups. Medium body lines were more common among whites than Indians.

6. Placement on the page has a relation to introversion and extroversion; drawings on the right side are those of environment-oriented persons, i.e. extraverted, while those on the left indicate self-oriented or introverted personalities. Center placement could mean grandiosity and paranoid attitude, but this interpretation is inconstant from a clinical point of view.
   In the Indian series, the majority (79%) showed self-orientation, while a closely similar percentage among whites (70%) showed the same tendency. In both series, a central position was about equal.

7. The baseline is considered, according to Machover's criteria, to indicate a need for support and security. However, in the view of Lowenfeld[18] who studied this aspect of drawings particularly, it indicates a *"conscious relationship between the self and the environment."* Lowenfeld goes on to say that a baseline – the ground, horizon, etc. is a symbol for everything in the drawer's mind.
   A baseline, with its attendant symbolic space, is necessary for expression of those involved with the environment.
   In the Indian drawings, 5 show a baseline of some kind, and 3 more presented a trace that could be viewed as a baseline. Among the white drawings, 3 were objects that might serve as a baseline in this sense: one drew a bed, a second a piano, and a third a wooden block on which the figure placed his foot.

8. Objects to be used by the figures, i.e. objects in the figure's hands become symbols of things to be used in life.
   They indicate a readiness to engage the environment. Some have also considered such things as a pipe, tomahawk, football, bow, baby's bottle, clarinet, and fishing line as symbols of social competence or sexual aggression.
   In this series, the Indians pictured objects in 10 drawings; the whites in 4 drawings.

Discussion

The characteristics of Indians, as portrayed in their projected images in the drawings encompass both individual and general trends. No claim is made that any conclusions hold for all individuals or even groups. They do show a tendency which it is felt more truly represents Indian "psychology."

The factor of body size and head size, larger among the Indian drawings, points towards a recognition of the importance of the body as the unit of social interchange. At the same time, the body wall which protects the body from the environment, was heavier among Indians than whites, indicating a wish to be taken at "body value" so to speak, without undue invasion of the privacy of the image. This finding correlates with that of more frequent objects (as bow, fishing line, etc.), used in daily life to consolidate the self-image as one whose activities are in concord with the activities, the "doing," of man. It could be taken as evidence of a total Gestalt experience.

The most striking difference from White drawings was found in treatment of the eyes among Indians: here they were open, alert, almost glaring in quality. The Indian uses his eyes to comprehend his environment and to pick up clues as to behavior and attitudes of others. Whether the open, alert eyes of the Indian drawings is reaction to the historical pressures which they have come to expect from the dominant culture, is difficult to say. Clearly, the presence of only one empty or closed eye in the Indian drawings indicates an integral use of the eyes in their contact with the environment. In a similar vein, the larger head with its implication of intellectual power and control of the body, spells out a unity of social relatedness and a dependence on the body image to effectively communicate with others in the environment. These findings remind one of Deloria's comment that Indians, in conference, do not spell out their goals, or means to achieve goals, with precision, yet after conferring, they *"know precisely what to do in which situations."* It can be said that the inner life is depended on as a guide for social reactions as witnessed by the high percentage of self-orientation in the drawings.

The difficulty in obtaining drawings from the non-urbanized Indian on a reservation, points toward suspiciousness of analysis and a disinclination to expose their psychic structure to psychologic investigators. It also could be read as a disinclination to destroy the Gestalt; life as a physical-mental-spiritual entity. It could be easily imagined that this disinclination rests on a philosophic basis that their social universe is ordered in the direction of tribal identity with little need for analysis of the bonds that hold them together or hold each individual within his or her own psychic universe.

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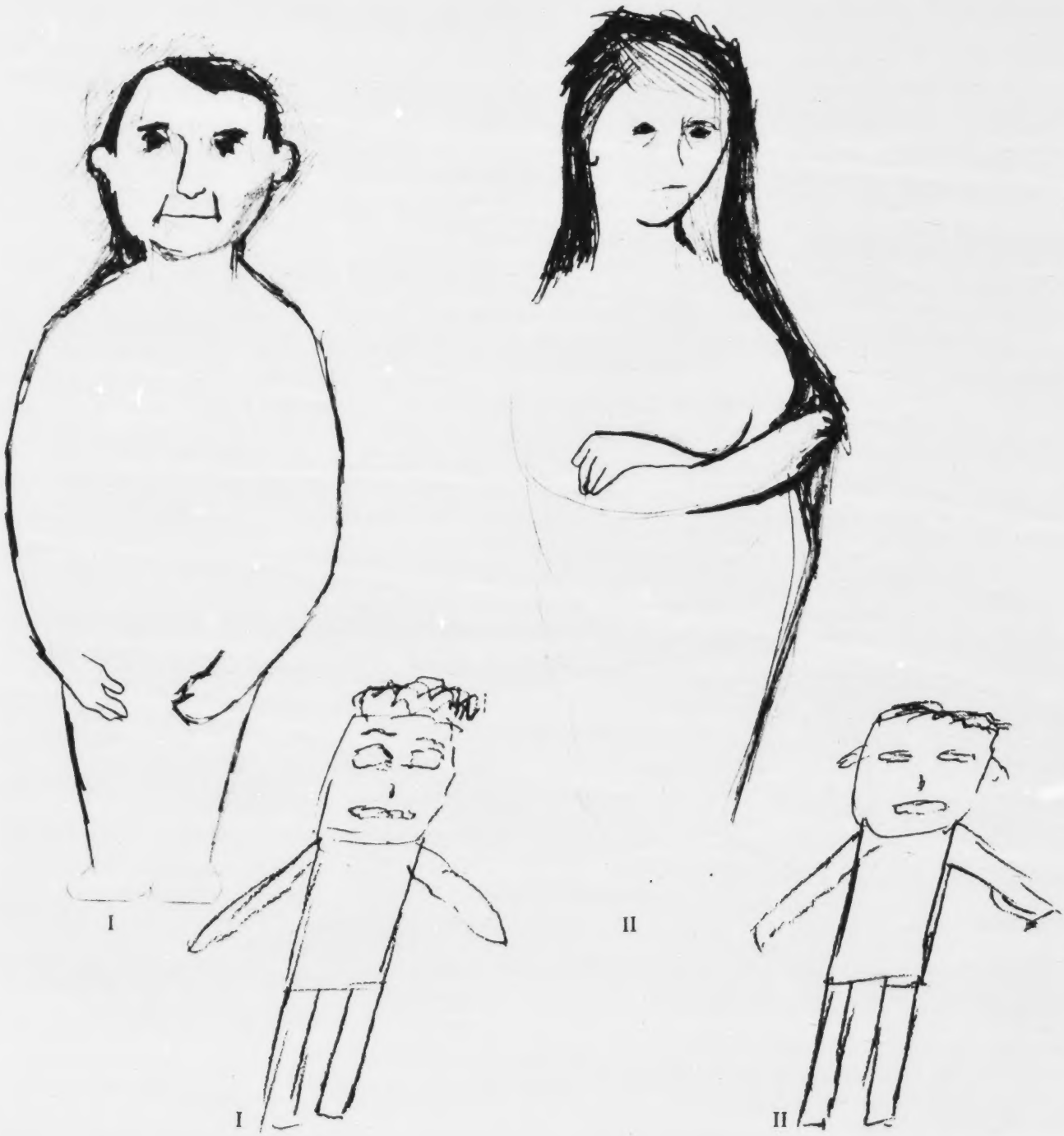

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On the whole, the brief series of drawings studies do show less variation between individual Indian drawings than are found in a similar group of white drawings. The wholeness of self-image and its acceptance, suggested in these drawings, was borne out in graphic style in our group therapy experiences.

An understanding of the life-style and mental imagery of those who differ from that of the dominant culture, would seem to be prerequisite to any wish to achieve meaningful social relatedness between peoples.

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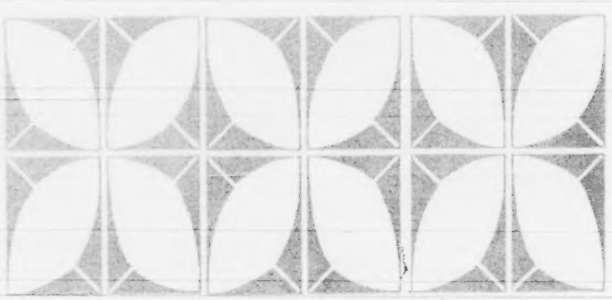

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